WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, SEPTEMBER 15, 1829. [HASTINGS & TRACY, PRINTERS.] NO 37.

COMMUNICATIONS.

For the Western Recorder.

TWELFTH REPORT OF THE WESTERN EDUCATION SOCIETY.

[Concluded.]

Study united with Manual Labour.

That more effectual measures must be taken, to preserve the lives and secure a vigour of constitution in students, especially of those who had been previously devoted to active life, is the sentiment of all who are acquainted with our literary and theological institutions.

Thirty young men, once aided by the Parent Society, have fallen victims to disease, before completing their studies. and nearly as many more have failed to enter the ministry, in consequence of a loss of health. Among these have been "youth of the strongest minds and highest acquisitions." Probably $5000 of the funds of that Society have been appropriated to young men, who have thus failed of their object. A larger number still will follow in the same course, and many thousand dollars be spent without effect, unless more efficient measures be taken to unite systematic exercise with study. The Directors of the Parent Society declare, that they "know not how to express their sense of the importance of a more serious and general attention to this subject:" And although they "would not undertake to decide what measures should be adopted in every case; yet they cannot doubt that if a farm or work-shop, or both, were appended to every academy, college and seminary in our land, and placed under such regulations as to secure the regular and cheerful attention of indigent young men, who have been accustomed in early life to labour, the sacrifice of health and life, which is now the cause of so much lamentation, would, in a great measure, cease."

It is gratifying to the Directors to assure this Society, that there is no want of a disposition in their young men, generally, to do what they can to provide for themselves. The only difficulty in this case lies in providing such employment as will turn to good account. Improvements are fast making in regard to this object; and their results have equalled the most sanguine expectations.

The whole amount reported as earned by young men under the American Education Society, the past year, is $8728; of which $1580 were earned by beneficiaries of the Western Education Society. Of this whole amount, $1963 were reported by members of theological seminaries, $5467 by members of colleges, and $1288 by members of academies. Of the two last sums, $4955 were obtained by teaching school, and $1809 by various kinds of labour. In the course of two years, $2000 have been refunded by former beneficiaries of this Society.

"The evils arising from teaching school, (say the Directors of the Parent Society), are often deplored by instructors and others. But whether a substitute can be found or not, it cannot admit of a doubt, that the true policy for the Society to pursue, is that which gives full effect to the motives to personal effort."

Progress of the Parent Society.

The progress of the Parent Society, so far as it may relate to the number of its beneficiaries, is thus presented in their last report, including a period of three years. In the year ending May, 1827, the number of applicants was 35; in May, 1828, 91; in May, 1829, 204. This increase has arisen *chiefly* from those who are *commencing* a course of study for the ministry.

The whole number of young men that have been patronised in the course of the year, is 404. Of these, 123 have been in connexion with eight theological seminaries; 157 have been members of sixteen colleges; and 120 have been connected with forty-two academies. What an immense influence this Society is destined to exert, upon our churches, upon our country, and upon the world of mankind!

But the *funds* of this Society have been deficient, the past year, owing to the numerous and pressing calls upon the time of the Secretary, and the difficulty of obtaining suitable men to act as agents. The receipts have fallen short of the amount of expenditures, $4204; which, added to a previous debt, makes the whole debt, at the close of the year, $6402.

The whole amount of receipts, during the year, is $30,034 18. Of this sum, $8316 83 have been received on account of scholarships, and $1950 on account of the permanent fund.

The Directors look with confidence to the christian public, for augmented resources, the ensuing year; and particularly to Christians in this section of country, in view of our great deficiency in collections the year past, and the large sum that we have consequently drawn from the treasury of the Parent Society.

Motives for increasing Efforts.

What shall the Directors of this Society do with future applications of promising young men? Shall they close the door against them, and thus deprive the church of hundreds of ministers? Never will they do this, till driven to the utmost extreme of necessity. What church, or what Christian, would justify them in such a course? But if it be the duty of the Directors to receive such young men, it must be the duty of the churches to furnish the means of sustaining them. Of their ability to do this there can be no doubt. And ought we not to presume that they will cheerfully do it? Will the christian community withhold these means, in view of the magnitude of the object here before them, when the call is so pressing from every quarter of our land, and of the world, for multiplying the number of able and devoted ministers? Look at three thousand five hundred and ninety-three vacant churches in our country, connected with seven denominations of Christians. See about one-third of our whole population, without the preaching of the gospel by educated ministers; and that number probably increasing at the rate of 250,000 annually, or one million in four years. Consider that hundreds of more ministers might be immediately employed in the southern and western states, could men of suitable qualifications be obtained; and as many additional congregations be built up. Look at the millions in heathen lands, who are perishing without the gospel; and then decide whether this Society shall reject the applications of promising young men, and compel them to give up their object, or to enter the ministry with an incompetent education. What will be done, without preachers of the gospel, for the cause of missions, or of Sabbath schools; for the support of the Sabbath, or any christian institutions? What for the moral instruction of youth; for the support of religion in any form; for prescribing, by means of instruction in morality, any restraints upon the wickedness of man?

But the interests of the church are by no means the only interests concerned in extending the influence of gospel instruction. Who does not admit that intelligence and moral principle are the only hope of maintaining a republican government, especially in a country so extensive and populous as this? And what can be more evident, than that moral principle cannot be maintained without the institutions of christianity; and that these institutions cannot be supported without the preaching of the gospel? We may well adopt the sentiment which is thus expressed in a late periodical paper: "Unless benevolent associations succeed in their efforts to extend the influence of the gospel through the land, *our country is lost.*" And without an adequate number of able and devoted ministers, we know that this work cannot be done.

But the salvation of our country is not the only object that is depending on the success of the efforts we are now making. The powers of Europe, the civilised world, are looking with deep interest on the progress of this nation. They are looking for an example that may decide two great questions. One is—*Whether intelligence and virtue enough can be maintained in an extensive and populous community, to preserve the institutions of a republican government?* The other is—*Whether christianity itself can be preserved in a country, where it is not established and supported by law?* What an influence the decision of these questions must have on the despotic powers and the established religions of Europe and of the world! And are we, indeed, now making this experiment? Are questions of this magnitude to be decided in a few years, by the example presented to the world by this nation? Is the cause of liberty, both civil and religious, not only in our country, but throughout the world; are the future destinies of the human race, so intimately connected with our present exertions, to extend the influence and blessings of the gospel? Who that has the feelings of a Christian or a philanthropist, does not prize the privilege he has of co-operating in carrying forward so important an object? By order of the Directors,

J. EELLS, *Secretary.*

August 18th, 1829.

For the Western Recorder.

FAITH AND WORKS.

MR. EDITOR—A worthy clergyman, who has lately gone to his rest, was one day wondering at the singular perseverance of a labourer in his employ; the latter having spent half a day in the almost hopeless attempt to split a pepperidge log, that lay near his door. The man went to work methodically with his implements; made slow but regular progress; and at length, by patient, persevering, vigorous application, succeeded in accomplishing his task. This incident furnished to the clergyman a striking illustration of faith and works, which he afterwards carried with him into the desk. The man believed, and therefore persevered, till his end was accomplished. Had he doubted as to the result, he would have relinquished his work in discouragement. Nor, on the other hand, was it possible for him to believe, without working; for he well knew that the log would never split of its own accord.

Faith is indeed greatly varied in its operations; but in general it may be defined as trust or confidence in God. God will do every thing that he has engaged to do. He is in reality all that he declares himself to be He will in due time execute all his promises and threatenings. This is certain; yet as to those which are conditional, it is equally certain that works, so far as men are concerned, must and will be performed. Men that believe, for instance, shall certainly be saved. This is a conditional promise, guarded on the opposite hand by a corresponding threatening. Men that comply with the condition shall certainly realise a personal application of the promise; and men that refuse to comply—no matter what the pretence is—shall as certainly experience the personal application of the threatening. But the faith required must have a certain specific character. This is another condition. The fruits or works must appear, as the only manifestation of the character required. If they appear, then there is true faith; if they do not appear, then there is no true faith, and the man, however he may flatter himself, is still under condemnation. Perseverance is also one of the required fruits. Well, the man who believes in God loathes sin; he dreads it as a child dreads the fire. He expects to be SAVED FROM SIN; not simply *from the punishment* of it. Believing in the promise of God, therefore, he perseveringly *strives against* sin, as the means of being saved from its power and dominion. If he fails in perseverance, he fails in the saving fruits or works of faith. He is lost, of course, for he has no faith in this kind of salvation. The adversary and the Christian's own propensities are indeed often too strong for him. He is not as constant and vigorous in his conflict as the day labourer was. This shows him to be weak in the faith. He sometimes appears to sit down in discouragement.—This is a time of unbelief. If he does not rise again, he is lost, of necessity. Through infinite grace, he will be compelled by the bitterness of sin, to renew the conflict. "Though he fall, yet shall he rise again." He shall be induced to rise, to believe, to conquer, and to be saved from the power and condemnation of sin. Of course his salvation, from first to last, is all of grace. He does nothing, without divine assistance. None of his fruits or works are of a meritorious character; but they are, so to speak, constituent properties of his faith, without which they can have no real existence, or are of no avail in the matter of acceptance before God. They do not stand connected with the blood of sprinkling. They have no saving tendency, and the man is lost.

But again: Prayer, without faith, is in the nature of things unavailing. It is insincere. The sinner *loves* sin, and determines to indulge in it; yet sometimes thinks himself earnestly engaged in praying for salvation. How can this be? He does not *believe* in being saved from the *dominion* of sin, for he is in *determined subjection* to it. He therefore is not saved from it. He pleads exemption from the threatened punishment; but this is to pray that God would forfeit his word. It is rebellion; not prayer. It is unbelief; not faith. Continuing thus, the man is lost, without remedy.

Christians often pray for sanctification. Well; do they pray in faith? Here the will of God is explicit. They cannot be straitened in him. For—"this is the will of God, even your sanctification." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If they pray in faith, then they show it by increasing *watchfulness*. The thing desired is, in effect, power against sin. If the man believes in having this power derived from God, which is promised to him, he just puts forth the power which is promised, and goes forward in the work of conquest. But if he does not believe, then he does not employ the power; and of course, if the power is not put forth at all, then the man had no real faith in God's assistance, at the time he asked for it. Hence he did not obtain that assistance, and perhaps became still farther entangled in sin. Here Christians may see how destitute of faith they are, when they daily pray for sanctification, and immediately, on rising from their knees, rush headlong into the perplexities, the amusements, the "beggarly elements" of this life!! Is such prayer any thing else than mockery?

But again: Christians daily pray in *due form*, that God may be glorified. If they refuse or neglect in their own persons, to show forth his glory, then they do not *believe*; they do not *act*; and *their* prayer is not heard, nor answered. It is mere lip-service.

Christians pray also for the conversion of the heathen; and perceiving, in these days, in *what manner* salvation is sent, in divine Providence, to the heathen; that it is done by specific means, and not by miracles; do they now pray in faith for this object? If they do, then they contribute something which is really calculated to promote it.—Such contributions are in this case the specific works. They either flow forth freely, or the man has no real faith in the object, or at least he exercises none when praying for it. Nor has he the least idea that he is in truth offering "the effectual, fervent prayer," that availeth. If God has given him the means of aiding the desired work, and he withholds the application, he is precisely where the labourer would have been, if he had expected the log to split of its own accord.

Let it not be said, that the man who withholds his own contributions, expects that others will supply the deficiency. This is selfishness; not faith. Probably, too, his conscience is but ill at ease. He virtually asks God to work without means, to perform miracles, and thus to favour his covetousness. Will He do it? Does the Christian, in such circumstances, entertain the least idea, or belief, or expectation, that it will thus be done? No: Depend upon it, his prayers here are mere lip-service. And how *much* must he contribute as the specific result or characteristic of faith? The crumbs that fall from his table? The mere items, of which he makes no account? The very fragments which he would throw away? Or shall he treat the contribution box as he would a vagrant—give it sixpence or a shilling, just to get rid of it? No: If he does, his prayers are mockery. He must give in some proportion as he has received of the Lord—must "lay by in store, as the Lord has prospered" him. Before he can pray earnestly and in faith for the conversion of the heathen, he must make such a respectable appropriation, that he can pray God to bless it as a means towards the accomplishment of the desired end. Did you ever hear of a rich man's praying in faith over the gift of a pistareen? A *poor* man might do it, however, and be accepted.

But once more. Christians, in the midst of their barreinness, and sloth, and negligence, pray *in form* for a revival of religion. Do they pray acceptably? No such thing. They have not one solitary particle of faith in reference to the subject, under such circumstances. Why, what is a revival? It is a special work of the Spirit on the hearts of men; but this Spirit they are grieving away by their negligence and sloth. It is the cherishing of the graces of the Spirit; but these graces they voluntarily suffer to languish. It is the conviction and conversion of sinners, through the application of prescribed means; but this very application they neglect to make. They therefore bring forth none of the fruits of faith. They evidently have no faith relative to their petitions. It is as impossible that a revival should be answer to *their* prayers, as it would have been for the labourer to have accomplished his work without toil or perseverance.

How many Christians thus circumstanced, are satisfying themselves that they are praying for a revival? Eternity will tell.

Your's, NATHAN.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. IV.

If our statesmen are about to interpret treaties on the principle of favouring the party which assumed a superiority, they must take care lest there should be some very unexpected consequences.

In a treaty formed between the United States and the Chickasaws, in the year 1801, and ratified by President Jefferson and the Senate, the first article commenced thus: "The Mingo, principal men, and warriors of the Chickasaw nation of Indians, *give leave and permission* to the President of the United States of America, to lay out, open, and make a convenient waggon road *through their land.*" After stating that the road, "shall be a highway for the citizens of the United States and the Chickasaws," and that the Chickasaws "shall appoint two discreet men as guides," who shall be paid by the United States for their services, the article closes thus: "Provided always, That the necessary ferries over the water courses, crossed by the said road, shall *be held and deemed to be the property of the Chickasaw nation.*"

The second article makes a pecuniary compensation to the Chickasaws, for "their respectful and friendly attention to the President of the United States of America, and *to the request made to them in his name, to permit the opening of the road.*"

Who is the superior here? Translate these passages faithfully, and send them to the Emperor of China, and let him lay the matter before his counsellors, who never heard of the United States. They will say, in a moment, that the Mingo of the Chickasaws is a monarch, who, in his great condescension, has granted the humble request of the President, on the condition that the petitioner shall make a pecuniary compensation, and pay tribute, under the name of a ferriage, to the Chickasaws, as often as any of the President's people pass through the territory of the King of the Chickasaws.

According to the recent code of national morality, what is to be the operation of this Chickasaw treaty? Most undoubtedly, in the first place, the Chickasaws *may close up the road*, the stipulations of the treaty to the contrary notwithstanding. Indeed they must have exercised great forbearance already, as they have permitted the road to be open *twenty-seven years*, solely out of regard to this treaty; just as Georgia has waited twenty-seven years before taking possession of the Cherokee territory, out of complaisance to the engagements of the United States, which are in fact of no validity.

In the second place, none of the treaties made subsequently by the Chickasaws are binding upon them; and therefore they may reclaim all the lands which they have ceded to the United States. Of course the inhabitants of West-Tennessee, who now live on fertile lands, which were ceded to the whites by the Chickasaws, must immediately remove, if the Chickasaws require it. The reason is plain. No superior can be bound to an inferior; but that the Chickasaws *are* the superiors, is evident, as the Secretary of War says in the other case, because "the emphatic language" of the treaty "cannot be mistaken."

But it may be said that there are other indications in the treaty of Hopewell, that the United States assumed a superiority, besides the phraseology, in the instances above cited. The question is not, be it remembered, whether the United States, at the time of the treaty of Hopewell, were a more powerful nation than the Cherokees; but whether being a more powerful nation, they are on that account exempted from the obligation of treaties.

The Cherokees did, undoubtedly, place themselves under the protection of the United States, in the third article. They had formerly been under the protection of the King of Great-Britain; but his power had failed him. It was natural that they should accept proffers of protection from some other quarter. This is not a new thing in the world. From the time of Abraham to the present day, there have been alliances, offensive and defensive, confederacies, and smaller states relying for protection upon the plighted faith of larger ones. But what is implied in the very idea of protection? It is not, that the party protected is to have all its rights secure, not only against others, but against the protector also? If some rights are yielded as the price of protection, is it not that other rights may be preserved with the greater care and certainty?

It is said that the United States were to have the sole and exclusive right of *regulating trade* with the Cherokees. True; but this was expressly declared to be for the benefit of the Indians, and to save them from injustice and oppression. These laudable objects were gained to a considerable extent; and if the laws of the United States on this subject had been always carried into full execution, the condition of the Indians would have been rapidly improved, as a consequence of this very stipulation.

It is said that the lands of the Indians are called their "*hunting grounds;*" and that they could not, therefore, have a permanent interest in lands thus described. But how does this appear? The treaty has no limitation of time, nor is there the slightest intimation that it was to become weaker by the lapse of years. As the Indians gained their principal support by hunting, it was natural to designate their country by the phrase "hunting grounds;" and this is a good designation, in regard to the validity of a title, as any other phrase that could be chosen. It contains the idea of property, and has superadded the idea of constant use.

But to put the matter beyond all question at once, let me refer to two treaties made at the same place, by three out of four of the same American commissioners, within six weeks of the date of the Cherokee treaty. In both these documents, '*lands*' are allotted to the Choctaws, '*to live and hunt on.*'—'These lands were secured to the Indians, then, so long as any of the race survived upon the earth.

Having been occupied some time, in considering the indications of superiority, let us look a little to the proofs of equality. I leave to a future occasion some remarks upon the words *treaty, peace, contracting parties, &c.* which carry with them sundry most important significations.

The two first articles are strictly reciprocal. Each party is to restore prisoners of war. The articles would be proper, *mutatis mutandis*, in a treaty between France and England.

The 6th and 7th articles provide, that crimes committed against individuals of one party, by individuals of the other, shall be punished in the same manner.

The 8th article has the remarkable provision, that no retaliatory measures shall be adopted by either party, unless *this treaty shall be violated;* and even then, before such measures can be adopted, justice must have been demanded by the complaining party, and refused by the other, and '*a declaration of hostilities*' must have been made. Thus it is admitted, as well as in the two first articles, that the Cherokees have the same right to declare war, as other powers of the earth have. To declare war and make peace are enumerated, in our own declaration of independence, as among the highest attributes of national sovereignty.

The present doctrine is, that the Indians were regarded as a sort of non-descript tenants at will, enjoying by permission some imperfect privilege of hunting on grounds which really belonged to the United States. But whoever heard of tenants at will being solemnly admitted to have the right of declaring war upon their landlords? These tenants were also strangely allowed to possess the right of punishing, according to their pleasure, any of their landlords, who should "attempt to settle" upon any lands, which, it is now contended, were then the absolute property of said landlords. But I shall have other occasion of bringing this interpretation to the test.

After the treaty of Hopewell, white settlers pushed forward in the wilderness in the neighbourhood of the Indians; difficulties arose; blood was shed; war was declared; the new settlements in that quarter were in a state of great alarm and anxiety.

In the mean time, the new constitution had gone into operation. The treaty-making power, which had been exercised by the OldCongress, was now confined to the President and Senate of the United States.—Gen. Washington, who always pursued a magnanimous policy with the Indians, as well as with other nations, took the proper measures to establish a peace. On the 2d of July, 1791, the treaty of Holston was made; and was afterwards ratified by President Washington and the Senate. The title is in these words:—

"A treaty of peace and friendship, made and concluded between the President of the United States of America, on the part and behalf of the said states, and the undersigned chiefs and warriors of the Cherokee nation, on the part and behalf of said nation."

Preamble.—"The parties being desirous of establishing permanent peace and friendship between the United States and the said Cherokee nation, and the citizens and members thereof, and to remove the causes of war, by ascertaining their limits, and making other necessary, just and friendly arrangements; the President of the United States, by William Blount, Governor of the territory of the United States south of the river Ohio, and superintendent of Indian affairs for the southern district, who is vested with full power for these purposes, by and with the advice and consent of the Senate of the United States; and the Cherokee nation, by the undersigned chiefs and warriors representing the said nation, have agreed to the following articles, namely."

I have thought it best to cite the whole title and preamble, that the reader may see in what manner the parties to the instrument saw fit to describe themselves; or, more properly, in what manner the plenipotentiary of the United States, with the President and Senate, saw fit to describe these parties; for it will not be pretended that the *Cherokees* reduced the treaty to writing.—This is the second treaty, which was made with Indians, by the government of the United States, after the adoption of the federal constitution. The first was made with the Creek nation, and was executed at New-York, August 7th, 1790, by Henry Knox, then Secretary of War, as the commissioner of the United States, and twenty-four Creek chiefs, in behalf of their nation. In comparing these two treaties, it is found, that the title and preamble of the Cherokee treaty are an exact transcript; that 'Cherokee' is inserted instead of 'Creek,' and the word 'Kings,' before 'Chiefs and Warriors,' is omitted, as are the words 'of Indians,' after the words 'Creek nation' in the title. All the principal articles of the two treaties are also, *mutatis mutandis*, the same in substance, and expressed by the same phraseology. As Governor Blount made the Cherokee treaty after the model of the Creek treaty, there can be little doubt that he was directed to do so, by the head of the war department. It is morally certain, that the Creek treaty was drawn up, not only with great care, but with the concentrated wisdom of a cabinet, which is universally admitted, I believe, to have been the ablest and the wisest which our nation has yet enjoyed. Gen. Washington was at its head—always a cautious man, and eminently so in laying the foundations of our union, and entering into new relations. This treaty was made under his own eye, at the seat of government, and witnessed by distinguished men, some of whom added their official stations to their names. The two first witnesses were 'Richard Morris, chief justice of the state of New-York,' and 'Richard Varick, mayor of the city of New-York.'

These treaties were, in due season, ratified by the Senate of the United States, at that time composed of men distinguished for their ability. Among them was Oliver Ellsworth, afterwards chief justice of the United States; William Patterson, afterwards an eminent judge of the supreme court of the United States; Rufus King, afterwards for many years minister of the United States at the British court; and William Samuel Johnson, who did not leave behind him in America a man of equal learning in the civil law and the law of nations. These four individuals, and six other Senators, had been members of the convention which formed the federal constitution, though Mr. Ellsworth did not sign that instrument, having been called away before it was completed. He was a most efficient member, however, in the various preparatory discussions; and did much in procuring the adoption of the constitution, by the state which he had represented.

The reader may fairly conclude, that the document in question is not a jumble of words, thrown together without meaning, having no object, and easily explained away, as a pompous nullity. On the contrary, it was composed with great care, executed with uncommon solemnity, and doubtless ratified with ample consideration. It has, therefore, a solid basis, and a substantial meaning. That meaning shall be considered in a future number.

WILLIAM PENN.

PREACHERS FOR THE WEST.

Rev. Dr. Wylie, President of Bloomington College, Indiana, in answer to an inquiry of the Secretary of the American Education Society, touching the character and spirit, which young ministers and missionaries, who are destined for the west, should possess, says—after mentioning deep evangelical piety, sound native intellect, respectable attainments, and sound bodily constitution—

"I would advise, in the last place, that he be a person formed by nature with such a capacity, and trained by exercise in such mental discipline, as will enable him, when in the pulpit, to dispense with his manuscript. Where the practice of preaching with notes, or reading, as it is perhaps more appropriately termed in the west, prevails, it gives me no offence or uneasiness, because, in that case, it gives none to the audience. But in the west it is not so. There the preacher will not always find a pulpit with a cushion and folio bible, where he may snugly dispose of his manuscript; and if he should find these, he will not find an audience, except in one or two places, who would allow the accommodation. Let him violate rules of concord, misplace accents, adopt unnatural and inhuman tones, if he pleases; let him transgress all rules of rhetoric; but let him not read, if he would benefit a western audience."

In connection with this subject, we add a short extract, from a late work of Professor Upham, of Bowdoin College, on the preaching of the early Puritans:—

"The earliest preachers of the Congregationalists did not use notes; their sermons were unwritten, although they could not always be called extemporaneous. The first person in North-America, of the congregational sect, who is known to have used notes, was Rev. John Warham, a worthy minister

of Windsor, in Connecticut. Cotton Mather, to whom we are indebted for this fact, gives us to understand, that Warham, by this practice, gave considerable offence to some judicious persons, who never heard him. But he adds, "When they once came to hear him, they could not but admire the notable energy of his ministry." The preachers of the present day pursue, in some respects, a middle course. Generally speaking, the more formal sermons, preached on the Sabbath, are written; but on other occasions, as private lectures and conferences, they frequently preach without notes. And this course seems to give general satisfaction."—*Philadelphian.*

TEMPERANCE.

STATISTICS OF INTEMPERANCE IN THE CITY OF TROY.

We published a week or two ago, copious extracts from the report of the Troy Temperance Society. The following summary view forms the close of that report:—

RECAPITULATION.

Our population is 11,000. By our last census we learn, that the children between five and sixteen years of age, numbered 2458. Add the number under five years, estimated at half as many more, and we have a total of 3687 under 16. These, with the residue of the females, do not consume *more than* one-sixth of all the ardent spirit drank in the city. 74,656 gallons, apportioned equally among the whole population, is six gallons three quarts and a fraction to each soul, or upwards of half a gill per day for all, including children. Concede that the children and females over sixteen years of age consume one-sixth of all the spiritous liquor, viz. 12,492 gallons, and you find allowed an average of near two gallons to each female and child per year. You have from the last census 3530 males over sixteen years of age. Five-sixths of the ardent spirits consumed, is 62,469 gallons; or for each male over sixteen years, 17 2-3 gallons per year. Of the 3530 males over sixteen years, 130 are drunkards, and 455 tipplers; a total of 585. The number of our citizens who have adopted the principle of *entire abstinence*, we suppose equal to the drunkards and tipplers, being, say 585. Deducting these from the 3530 males over sixteen, 2945 remain. Among this number apportion the 62,469 gallons, and it gives 21 1-5 gallons to each; that is, 21 1-5 gallons per annum, apportioned equally among all the males over sixteen, who on any occasion use ardent spirits.—Deducting the drunkards and tipplers, 585, leaves 2360, who are not ascertained to be intemperate, but who use ardent spirits.—Hence, about one-sixth, or 585 of the males over sixteen years, appear to be drunkards or tipplers; 2360, or four-sixths, use ardent spirit, moderately, and on particular occasions, though not at stated times; and 585, or one-sixth, are on the list of entire abstinence. If we allow to those who are *denominated temperate* men, six gallons per year, which is over half a gill per day, these consume one fifth of the 62,464 gallons; or the 2360 temperate consume 14,136 gallons, leaving for the 585 intemperate, 42,328 gallons, or 82 gallons per man, yearly; upwards of seven *gills* daily, per man, to be averaged among the *drunkards and tipplers!* Allow our tipplers, then, five gills per day, and the average consumed by drunkards is upwards of *three pints daily.*

On inquiry of the coroner, we have this appalling fact, that within three years previous to January last, in 33 cases he had been called to hold inquest over those found dead, and that 29 of the 33 had been suddenly precipitated into eternity by intemperance. Inquiries have also been addressed to the keeper of the house of industry, for facts which might be offered in the establishment under his charge. He reports, that since Oct. 1, 1823, 224 have been received as inmates; 95 of these are intemperate, 23 temperate, 82 children of intemperate parents, 10 children of temperate parents. The widows and orphans of deceased drunkards are not fully ascertained, but we believe there are 50 of the former, and 300 of the latter. Ten are known to have died during the last year of *delirium tremens.*

In this dark picture of the condition of our city, we doubt not we are far short of the number who drink to excess, and that there are many habitual drunkards who have escaped the late research of the ward committee.

A number of groceries were found to be openly violating the ordinance of the city by vending without license. These are generally the most offensive receptacles of vice, and call for renewed vigilance of the police of the city to fine and repress them.

In the foregoing statement, it is seen that we have not noticed the quantity of ardent spirits retailed in town by the wholesale dealers, who are not included in our list. This we have set off against the quantity retailed by the groceries which is not consumed within the precincts of the city.

But wide-spread and desolating as the evil of intemperance is, an evident check to its progress has been effected. The concurrent testimony of the grocers generally, in all parts of the city, is, that their sales have been greatly curtailed during the past year. In the year 1828, there were 152 licensed grocers, and 22 tavern licenses; total 174, in the whole year. 24 of the above grocers were licensed after the first of July. In the year 1829, there were 108 grocers licensed, and 21 taverns; total 129. Allowing the increase to be 24 to the end of the year, total 153, there will be 21 short of the year 1828.

Since the flood of light which has recently been thrown upon this subject, and the duties of the patriot and the child of God have been held up and urged upon the church and upon the world, a great and favourable change is rapidly taking place. Numbers of professors of religion among us, have wholly abstained from the use of liquors; and others who were trading in the article have already withdrawn from this branch of merchandise, although at sacrifices, which, without a strong and clear sense of duty, individuals could not have been induced to make.

In view of these facts, we ask the sober citizen, who regards the welfare of the community, and the Christian, who feels the force of higher motives than to promote the temporal good of men, will you not readily and cordially unite your hearts, and influence and active exertions, with ours, in this great and glorious cause? It is not to disenthral three millions of people from civil tyranny, that we struggle to-day, as our fathers did in '76; but it is to redeem, not our cities only, but 12,000,000 of people to come, who shall spring from their loins, from a tyranny more merciless than civil usurpation, which withers all earthly good, and consigns the deathless soul to the shades of eternal night.

TEMPERANCE IN CONNECTICUT.

The plan of entire abstinence, which has brought about such wonders of reform, originated, we believe, in the state of Connecticut; and was advocated by a well written series of numbers in the columns of the Hartford Observer. The General Association of that state remark on the subject as follows:—

"With heartfelt satisfaction, the Association direct the attention of the churches to another subject, which is full of interest and hope, viz. the propitious commencement of a reformation of morals.

"But a few months since, the rapid progress of intemperance spread a death-like chill upon the hearts of Christians, patriots, and philanthropists, and filled them with fearful forebodings. But by the blessing of God upon the exertions of associations for the promotion of temperance, upon the principle of entire abstinence, this desolating evil has received a check. A change in public sentiment has been effected, which astonishes the most sanguine projectors of this enterprise, and which promises a thorough and permanent reformation. The Association are sensible that it becomes not those who put on the harness, to boast, as those who put it off; yet under the guidance and blessing of Heaven, they do fondly anticipate a victory over this fell destroyer. While they acknowledge the reformation to be in an incipient state, from what has been done, they are persuaded that the work is of the Lord, and will continue to progress; and they invite every Christian, and every friend of man, to put his hand to it, and "come up to the help of the Lord."

Extract from the charge of Judge Daggett, to the Grand Jury of Litchfield county, Conn. at the August term of the Superior Court, 1829:—

"Should it appear that any of the offences after which you may be inquiring, were committed under the influence of intoxication, this will be no excuse, nor any extenuation of the crime. This is a settled principle of law; and it is eminently fit that it should be adhered to with inflexibility.—When reason, given to man to guide him in duty, to promote his welfare here, and to secure happiness in the future world, is taken away by the visitations of God, he is not the subject of punishment, and is justly entitled to all our sympathy; but when, by the base practice of intemperance, he destroys it, he is a bold offender against his Creator, and is responsible not only to him for so gross an abuse of his goodness, but to society for the evil which he perpetrates.

"Having mentioned this vice, so prevalent and so pernicious, may it not be added, that it becomes every minister of justice to lift up his voice against a crime so degrading to man, and productive of such destructive evils. If it be not equal in atrocity to some other crimes, by itself considered, yet when viewed as the parent of almost every other evil, what vice rises higher in the scale of offences? What vice sinks the victim of it lower? It spreads desolation every where; it withers the best hopes of multitudes of parents, and destroys domestic peace; it fills our alm-houses, our penitentiaries, our jails, and our newgates; and what is of far more tremendous import, it is rapidly filling the world of perdition. How strange, how humiliating the fact, that Great-Britain and the United States, two nations more signalised for the learning, morality, and religion of their inhabitants than any others, should be distinguished also for this detestable vice!

"It belongs not to the place, nor the occasion, to suggest the means of prevention of this mighty evil, or remedies against its extended ravages. I must, however, be permitted to say, that if parents, masters and guardians, magistrates and ministers of religion, and all lovers of their country, would unite in placing dram-shops and tippling-houses on a level with the haunts of counterfeiters, the depositories of stolen goods, and the retreats of thieves; if over the doors of every house furnished for the purpose of practising this vice, public opinion would fix its seal of reprobation, by inscribing, "*The way to Hell, leading down to the Chambers of Death*," we might expect that these prolific sources of ruin would soon be annihilated, and this great evil, in part, at least, cease to disgrace our fair land."

TEMPERANCE MEETING.

At a large and respectable meeting of the citizens of the town of Hector and its vicinity, which was held agreeably to previous notice, at the school-house, on Saturday, the 22d of August, a sermon was delivered upon the subject of intemperance, from Mark v, 9, by the Rev. A. M. G. Comstock, of said town, which was followed by an address from the Rev. Mr. Carle, of Trumansburg. A preamble, resolutions and constitution were then adopted, and a Society formed, by the name of "*The Young People's Temperance Society of Hector*," on the principal of entire abstinence from distilled spirits.—The following gentlemen were elected officers of the Society for the ensuing year, viz: Horatio Woodward, *President:* Harlow Hubbell, *Vice President:* Gailard G. Wightman, *Secretary:* Joel Jewel, M. W. Smith, John Starkweather, S. M. Howell, Sylvester White, L. M. S. Smith, Homer Smith, Andrew Stoughton, I. B. Scovill, and Samuel Diamond, *Directors.* The Society now consists of 252 members of both sexes.—*Ithaca Journal.*

TEMPERANCE OF THE JEWS.

A young Jew returning from a London theatre, with a female relation, was maltreated by a watchman. The watchman endeavoured to justify his conduct, by asserting that the Jew was drunk; but the latter found no difficulty in disproving the accusation; the presiding magistrate and principal police officer united in declaring, that they had never known a Jew intemperate in the use of spirituous liquors.

INTELLIGENCE.

ROMAN CATHOLIC CREED.

To the following creed of Pius IV., says the Christian Observer, every non-Catholic, on his admission to the Roman church, is required to testify his assent without restriction or qualification:—

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all constitutions and observances of the same church.

"I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"I profess, also, that there are truly and properly seven sacraments of the new law, &c.; namely, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; and that they confer grace.

"I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead." The remaining part of this clause affirms transubstantiation.

"I confess, also, that under either kind alone, whole and entire Christ and a true sacrament is received."

The next articles affirm, "that there is a purgatory; that the saints are to be honoured and invoked; that they offer prayers to God for us, and that their relicts are to be venerated; that due honour and veneration are to be paid to the images of Christ, and of the mother of God, ever virgin, and also of the other saints."

"I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to christian people.

"I acknowledge the holy catholic and apostolical church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ.

"I also profess and undoubtedly receive all other things delivered, and defined, and declared by the sacred canons and general councils, and particularly by the council of Trent; and likewise I do condemn, reject and anathematise all things contrary thereto, and all heresies whatsoever condemned and anathematised by the church.

"This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N. promise, vow, and swear, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life. Amen."

From the New-York Observer.

THE JEWS' SOCIETY FARM.

[From a correspondent.]

I called on my way, on Monday, at the Jews' Society farm, and dined with the hospitable occupant, Mr. Lewis. It lies opposite Hyde-Park landing, and the Society has given to it the name of *Judea.* The farm comprises 500 acres of land, 100 of which is under cultivation. It is a narrow strip, sixty rods in breadth on the river, and extending three miles back. Upon it are a substantial double stone house, of two stories, with a barn and out-houses, an orchard, a good mill-seat, with a saw-mill which needs but a trifling expence to put it in repair. There are here at present four Jews, viz. John Christian Jacobi, a professor of religion, a married man, a cabinet-maker by trade, who has been in this country about five years, and to whom, in some measure, is committed for the present the superintendence of the family: Charles Blumenthal, an umbrella-maker, a native of Hamburgh, 19 years of age: Philip Bernhardt, learning the trade of Mr. Blumenthal, also from Hamburgh, 20 years of age; and Jacob Wolfsohn, from Kornick, a German mile from Posen, educated for a rabbi, under the celebrated rabbi of the grand duchy of Posen, now learning the cabinet-maker's trade, aged 20 years. The last three were sent out by the Hamburgh Auxiliary Society, which was formed by Rev. Dr. Rowan, on his visit to Europe, and arrived on the 4th of July last. Instruction is given to the family in the christian religion, by Rev. Mr. Cahoone, of Hyde-Park, who visits them once a week for the purpose. They have hired a seat in his church, where they attend on the Sabbath. A Sabbath school is established among them. Ten other converted Jews, they tell me, are expected daily from Frankfort on the Main. Also, three others from Hamburgh, at present under the instruction of Rev. Mr. O'Neill.

BRAINARD.

Examination of the School.—The editor of the Cherokee Phœnix, who was present at the recent annual examination of the school at Brainard, speaks of it in the highest terms. The children are chiefly small, and full blood Cherokees. Their spelling was remarkably accurate, Mr. Boudinot not having observed a single mistake. Nearly all of the children read fluently in the testament, and gave correct answers as to the meaning.

"We were altogether surprised (says Mr. B.) to see this correctness carried into their recitations in history, the rudiments of geography, and arithmetic. One class of the boys, and one of the girls, recited with a remarkable exactness, the boundaries, principal towns and rivers of each state, seats of learning, the situation of towns, courses of rivers, &c."

The boys then gave a few exercises in speaking; and the girls sang a hymn. "It was a feast to hear them sing." The latter then exhibited to their parents, samples of work.

"According to our very feeble judgment, the improvement made by them in this department of their education was worthy of the highest commendation. The smallest girls, hardly three feet high, produced a fine quilt which they had made with their own hands, for the benefit of a benevolent society organised in the girls' school."

The company present then partook of a plain dinner, prepared by the missionaries. The examination, it seems, continued a part of two days. Though a large company were present during this time, there was no where the least irregularity or disorder. Mr. B. pleasantly remarks:—

"We saw no one, at whom we could point our finger and say, "There goes a savage," except one, and he happened to be a white man from Tennessee. We saw this man stand before the window, to the no small annoyance of civil Cherokees, leaning upon his *rifle.*"

Native Christians in India.—Rev. Elijah Hoole, at the late anniversary of the Wesleyan Missionary Society, thus stated:—

"Success has attended our labours. In several instances, individuals have been converted from heathen idolatry or from popish superstition, and have lived and died in faith; and I believe I am within compass, when I say, that fifteen at least, who have been converted to God through your mission in India, are now before the throne, praising Him who washed them from their sins in his own blood.

"With regard to the native Christians in India, I would observe, from my own knowledge, that they are, in general, conscientious and honest men; and are frequently sought for, to enter the service of gentlemen of Madras and its neighbourhood; and there is a general influence gone forth among the people of India, which I believe will ere long have its result there, in the entire subversion of idolatry and the full introduction of christianity."

Burman Mission.—The intelligence last received from this mission, is truly cheering. The labours of the missionaries, after a long night of adversity, are crowned with success. Converts to christianity are rapidly increasing. A disposition to be instructed by the missionaries prevails. Calls for the scriptures and for religious tracts have become frequent.—*Philad.*

New Zealand Mission.—Rev. Samuel Marsden, under date of Parramatta, January 1, 1829, gives the following encouraging view of the prospects of this mission:—

"The natives are now at peace one with another. The chiefs at the Thames, and those at the Bay of Islands, are now united with those further to the south. The gospel begins to influence some of them, and they improve much in civilisation. A chief is come to me this morning from Cook's Straits, to see if he can obtain a missionary. About two years ago he sent to me one of his boys, about five years old, though I had never seen the father. I sent him home a fortnight ago to see his father; not knowing that his father was coming over for him.

"New-Zealand is now open in every part for the introduction of the gospel and the arts of civilisation. I have had about twenty natives with me lately, from the west side of New-Zealand. They have not all returned yet. There can be no doubt but that New-Zealand will become a civilised nation. It is a great work, but a glorious one, and what the christian world should perform. Freely we have received, and freely we should give."

An Academy in Liberia.—We have before us two letters from emigrants to Liberia, dated Monrovia, April 10, to their friends in this city One writes—"We are about to have an academy built by the government, in which many of the sciences will be taught; and which will relieve the colony in a few years, of the want of educated men. We have many young men and boys coming up to take the reins of government, who will be prepared in five or six years: Then we will prove to the world that which they dispute, that the black man is as capable of governing as the white." He adds, that the colony is in want of all kinds of nails, flour, sugar, &c. and says, that the colonists are "all for trade."—*Richmond Vis. & Tel.*

Out-Door Preaching.—At the meeting of a Tract Society in England, Rev. J. F. Winks adverted to out-door preaching, and remarked, that it was the appointment of Jesus Christ, that the gospel should be preached to every creature. He believed that the only method by which that appointment could be carried into effect, was preaching in the open air. If that system were adopted in London, and in every provincial city, town, and village, it would be productive of the happiest results There was, alas! an awful necessity for such exertions, and he did not believe that the ministers of London would ever make any effectual inroad upon the system of infidelity in the metropolis, unless they resorted to that method. His remarks arose from personal observation. He had preached much out of doors, and crowds had assembled together, and conducted themselves in the most orderly manner. One advantage of this system was, that it did not require much previous preparation on the part of those who attended. He had often noticed aged women, who without going to array themselves in their best apparel, readily attended to hear the joyful sound, and upon many occasions he had witnessed tears bedewing their venerable cheeks. This mode of teaching afforded valuable opportunities of distributing religious tracts. He generally gave away hundreds of hand-bill tracts at the termination of such services.—Such extraordinary exertion would undoubtedly be instrumental in the conversion of many souls.

English Villagers.—At the meeting of the Tract Society of the General Baptists in England, July 2, Rev. E. Payne thus spoke of the great ignorance of some of the English peasantry. He said:—

"The ignorance of many of the villagers was truly deplorable. He was once conversing with a poor woman, who from her answers appeared not to know what the bible meant; whether it was something to eat, to drink, or to wear. He believed that that part of Northamptonshire that was bounded by Rutlandshire, was one of the darkest and the most benighted of any part of England. Within a circle of six miles, there were forty-two parishes, most of which were in a great measure destitute of the gospel. Many of them were in possession of one man, who opposed every method for instructing the souls of men, and exciting their attention to the things which belonged to their everlasting peace, that was made by the Dissenters. One landlord had said, that if his tenants received the Dissenters' tracts, he would turn them out of their dwellings; but the people were, nevertheless, determined to receive them. The distribution of religious tracts had greatly tended to prepare the way for the introduction of the preaching of the gospel. There were places in which a few years ago, he durst not stand up to preach, but where he had now reason to hope that much good was effected."

Jews.—We understand that Rev. S. N. Rowan, who was sent as agent to Europe, by the American Society for the meliorating the condition of the Jews, has just returned, having visited the Jewish Societies in England, Scotland, and Ireland, and secured their co-operation with the parent institution. He has also travelled in France, Germany, Holland, Prussia and Poland, to collect information respecting the Jews, and we are glad to hear that an interesting and encouraging report may be expected.—*Col. Star.*

Indian Sunday Schools, Converts, &c.—Extract of a letter from a gentleman, dated Alabama, June 24, 1829:—

"The ministers of Alabama are becoming deeply interested in Sunday schools, and are anxious to procure a suitable agent. On the second Monday of the month, I attended the Sunday school monthly concert of prayer, at Mayhew. Most of the Choctaw children that compose the Sunday school were present. I conversed with them, and found them better informed than most Sunday school pupils in pious congregations. One morning, before I arose, they had assembled in the school room, and sent for me to conduct their prayer meeting. They sang pleasantly, in both the English and Choctaw languages. A minister from Alabama stated, that of eighty-five who had lately united with the church in the town from which he came, nearly all were connected with the Sunday school and bible class. A gentleman in Columbus has offered to advance $100, to support a depository of books from the American Sunday School Union."

Universalist Lamentations.—The Universalist Association lately assembled at Woodstock, have published a circular, a part of which, addressed to their brethren in that town, is in the following words:—

"Happy were those who were privileged with an opportunity of listening to the joyful sound of salvation, and of talking of the loving kindness of their God on Sabbath noon. And where, may we be permitted to ask, is the blessedness they spake of? Oh, where are those fathers and mothers in Israel, who were actively engaged in the cause of the blessed Saviour of sinners? Alas, many of them are gone to that land whence no traveller returns, and most of those that remain are lost among the hay, wood and stubble of popularity; their children are imbibing the errors of popular theology, and are lending their aid in support of it. Tell it not in Gath!!"

Lamentable indeed! Something must be done. Won't Congress make a law, that these "orthodox" preachers "*shall no longer be suffered to deceive the people on the Sabbath, by their God-dishonouring doctrines?*" "If they are *indulged* a little longer" with their preaching, and their bible, and their Sabbath schools, and all that, "there will be none of our way of thinking," in the country!—*Vt. Chron.*

In the last number of the Cherokee Phœnix we find a letter to Elias Boudinot, the editor, from the celebrated Baron Humboldt, dated at Berlin, in Prussia, in November last, in which the Baron expresses his admiration at the progress of the Cherokees in civilisation and learning, and desires that his name may be placed on the list of subscribers to the Phœnix. What will this learned nobleman think of *our* civilisation and humanity, when, in the first number of the paper which he peruses, he finds, along with the evidence of the wonderful improvement of the Indians, the documents which announce the determination of Georgia and the United States to drive them from their beautiful country, and compel them to herd again with savages!—*N. Y. Obs.*

The Methodist Quart'ly Conference of North-Carolina have resolved, that they will not vote for men as Members of Congress or the State Legislature, who are intemperate, or who treat for electioneering purposes. They request the preachers, also, to recommend this example to the private members of the church.

Rev. Mr. Wart has arrived at Quebec, as a missionary from "the Society for the Propagation of the Gospel in Foreign Parts," and proceeded to the new and prosperous mission of Berwith, U. C.

At a recent meeting in the north part of New-London county, Conn. it was resolved to raise $2000, within one year, to aid the American Bible Society, in their effort to supply the destitute throughout the Union.

A pamphlet, entitled "The importance of a mature preparatory Study for the Ministry, being an introductory lecture, delivered at the opening of the summer session of the theological seminary at Princeton, N. J. by Samuel Miller, D. D. professor of ecclesiastical history and church government in said seminary," has just been published at the Princeton press.

HOME MISSIONS.

Home Missions in Connecticut.—The report of the General Association of Connecticut contains the following paragraph:—

"The impulse which has been given the last year to home missions, is a subject of gratitude and congratulation. Verily, brethren, it seems that the time has come to build the house of the Lord. The present is a crisis of deep interest to our country. The Macedonian cry is heard from the west and the south. The field is prepared for casting in the seed, and if the present season is neglected, future efforts may be useless. We commend this subject to your prayers and your efforts. Our churches are the bulwark of our land, and safe-guard of our free institutions. Our motto on this subject should be, a church and a minister to every town and village."

Domestic Missions in Windsor Co. Vermont. It appears by a document published in the Vt. Chronicle, that the congregational association of this county, which resolved within the past year to supply every vacant church in the county with a pastor, and to raise $1000, as their proportion of a general fund for missionary fields within the state, have in effect redeemed their pledge. All the money is raised; and all the destitute churches are supplied, except three, respecting which there appears, as yet, no opening in Providence for the establishment of a settled pastor.

REVIVALS.

State of Religion.—Although we have not the satisfaction of giving the information that any powerful revivals of religion at present exist in this section of country, yet we feel authorised to say, that our prospects are brightening, and in a few churches, there is a considerable feeling manifested; considerable seriousness on the minds of those who have hitherto "cared for none of those things;" some instances of deep conviction, and a number are indulging a hope in the mercy of God. Let professors pray and *act.* God is always ready to pour out his Spirit. Let Christians be prepared to receive it.—*Rochester Obs.*

Connecticut.—The Sabbath School Herald, published at New Haven, Conn. informs us, that "during the year 1825, a revival of religion took place in a small parish in the eastern part of that state. As the fruits of this precious season of refreshing, 51 united with the church. Of this number 29 were Sabbath school scholars, and two were teachers, the only ones who were not before professedly pious."

Rev. R Jennings, pastor of the 1st baptist church in Saybrook, mentions a revival in that place, since October last. Upwards of 40 have related their christian experience with a view of being baptised, and 36 have submitted to that ordinance.

Westfield, Mass.—A powerful work is going forward in Westfield; and signs are favourable in the towns south.

South-Carolina.—Mr. S. S. Burdett writes to the editor of the Christian Secretary, from Orangeburgh district, S. C. that there has been a revival under his ministry, since September last, and that he has baptised 100 persons in the two churches with which he is connected.

Georgia.—A late letter from a clergyman in Georgia, to the editor of the Charleston Observer, says—"A few of the western counties of this state, I presume, present, at this time, the most interesting aspect, in a religious point of view, of any section of the southern country. Within the last four weeks, one hundred and sixteen persons have united with four churches within my knowledge; and we might say that the work has just commenced."

WESTERN RECORDER.

UTICA: SEPTEMBER 15, 1829.

The Oneida Presbytery and the Utica Synod meet in this village to-day. The meeting of the Western Domestic Missionary Society takes place to-morrow evening. May we not hope that these several occasions will call forth the special interest of Christians, and be attended with the divine blessing? Occasions of this nature have sometimes been known to assume too much the aspect of mere business meetings. Every one knows this is undesirable, and would doubtless be glad to prevent it. But as *business must be transacted*, the temptation furnished is pretty strong and constant. The only sure remedy in such cases, we need not say, is the cultivation of a prayerful frame of mind. Probably not less than a hundred ministers and elders are now to spend some days in the village, and to come into the bosom of at least half as many christian families. How easy it would be to realise from this occurrence a rich and lasting blessing? Let the heads of families lead the way; let the ministers consent to act for the time being, in some measure, as missionaries or evangelists; let the great subject of the Redeemer's kingdom form the theme of reflection, conversation and prayer, private and social; and what might we not expect as the result? This would form no *new* experiment.—What hinders its being put in practice at the present time? Have not the churches sunk low enough in their tone of spirituality? Is there not already more than enough of indifference, apathy, and worldliness, among Christians? And have not the abettors of vice, error and infidelity, become sufficiently bold and persevering? Surely the friends of the Redeemer in this village, to say the least, are now furnished with no common opportunity of improvement and edification. May they endeavour to profit by it.

"*A truly glorious Deed.*"—So exclaim a number of the journalists. Well, what has been done? A simple act of justice, at the eleventh hour, when it could no longer be deferred, and when the performance of the act could no farther be regarded as a *personal* pecuniary sacrifice. This, at least, we should rather infer from the accompanying details of the case. A large slaveholder at the south, it would seem, while on his death bed, manumitted his slaves, and made some provision for their future comfort. This is all. Is there any thing "truly glorious" in this simple, this tardy performance of duty?

The same kind of notice is also occasionally seen, in reference to large monied appropriations in behalf of some object of benevolence, from a wealthy and perhaps covetous man, whose close fist is unclenched only by the strong arm of death. Where is the "glory" in such cases? The summons comes—"Render an account of thy stewardship; for thou mayest be no longer steward." One may well dig up the talents committed to him, and unfold his napkin, under such circumstances. Give us first the charities of the *living* man, who loves to communicate as he finds opportunity; who spends his life in deeds of beneficence, and asks the blessing of God upon his appropriations. If such a man, when dying, adds large appropriations from the stock he had previously employed as a necessary business capital, then indeed

will his whole course have been consistent. And though he will at last have done no more than was his duty to do, and will truly regard himself as an unprofitable servant, yet others will bless his memory, as having, through divine grace, afforded a shining example of christian character, for the imitation of a class of men, respecting whom the Saviour says, "How *hardly* shall they that HAVE *riches* enter into the kingdom of heaven." Still, such men will never thank any one for giving them a "truly glorious" character. Their language will be, "See thou do it not." "Not unto us; not unto us,"

Mission to Greece.—We learn that Rev. H. G. O. Dwight, of this place, leaves for Greece in October next. Those of Utica, and the neighbouring towns, who take an interest in this mission—and we hope they are many—can now have an opportunity of at once aiding the cause of Greece, and assisting the American Board of Missions. Such an opportunity ought not to be lost. If there is any country on the surface of the whole globe, that requires the sympathies of American Christians, that country is Greece. In imitation of the example of our nation, she has fought and bled for freedom; and in the midst of her present temporal poverty and distress, she now reaches forth her imploring hand for the bread of life, for the waters which flow from the full cup of salvation.

Indian Claims.—The numbers of "WILLIAM PENN," we perceive, are copied extensively by the religious and political journals. They will in this way, we trust, exert a favourable influence upon the future destiny of the Indians.

A correspondent of the New-York Observer, however, has presumed to call in question the validity of any claims which a few half naked savages could pretend to have upon the soil which they regarded merely as hunting ground; and asserts that the pilgrims and first settlers could never have seriously regarded these claims; unless we can infer such regard from the barter of a few worthless beads, &c. All this is down-right sophistry, as the Observer itself abundantly shows. The truth is, that the new world, in the eyes of the pilgrims, was so entirely boundless, that the soil was honestly deemed of small value. Dr. Dwight mentions in his travels, as we recollect, of a whole township in Connecticut being sold by one *white* man to *another*, for the price of a paltry wheelbarrow. In times within our own recollection, too, land has been sold, among white people, for two or three cents an acre. Yet all these were real sales, both in law and in equity. And to put the subject entirely at rest, the early historians of New-England, as we perceive by copious extracts copied into the last Connecticut Observer, have been unanimous in testifying that the pilgrims and first settlers were strict and conscientious in their observance of Indian claims; generally giving in purchase for the land what might be deemed a fair equivalent. A little truth is worth a cargo of sophistry.

Weddings without Wine.—We have often had occasion to speak of the use of wine among the temperate, as an example for encouraging among the poorer classes the use of rum, brandy, gin, whiskey, &c.; a position which is perfectly evident from the simple fact, that examples and customs in society descend from the higher ranks to the lower; and never ascend from the lower to the higher, but by some rare exception to the common course of things. We have in our eye two very conspicuous examples of abstinence from wine, which in this view of the subject are very encouraging. A wedding took place not long since, in a highly respectable circle of ladies and gentlemen in one of the cities of this state, where hot coffee was substituted for wine; no doubt to the general approbation. The other instance we refer to, is communicated by a correspondent at the east, as having just occurred; where a young clergyman was married to the daughter of a neighbouring clergyman, without the aid of wine or strong drink. This example is the more satisfactory, from its connexion with clerical character and influence. Such examples, rare as they formerly were, will now, we trust, be extensively imitated. And if serious minded people, on these joyous occasions, wish to give visible demonstration of liberality and good feeling, then let them "send portions to the needy" and to the destitute around them, or make a marriage offering to some one of the existing objects of benevolence.

Mr. Robt Dale Owen—Mrs. Frances Wright—Mr. George Houston.—We confess that we are heartily sick of seeing such *notorious* names as these in so many of the journals of the day; and this, among other things, connected with frequent challenges to combat, from some *supposed* pugnacious champion of the truth of revelation. For example: The *chaste* female preacher is first announced; then reviewed. In the third place, a challenge is said to have been given to her, or at least to one of the noble trio. Then in the fourth place, this statement, having been entirely without foundation, must be corrected; and fifthly, another challenge is announced, perhaps only to be contradicted in the sixth place. Here there are from four to six notices in our respectable journals, to be copied perhaps into a hundred others, for the reading of 100,000 inhabitants. All this, too, must be done over again, as often as either of the trio moves from one place to another; till, at length, by the well known power of reiteration, the preacher of infidelity comes to excite among the multitude as much eager curiosity as ever the sea-serpent did, or the sickening details of a criminal Fontleroy. Thus infidelity is extensively advertised, times and places mentioned, audiences enumerated, and the *preachers* treated with just severity enough to lash them into notice, and give them in the eye of the skeptical an advantageous conspicuity. Will not our editorial brethren reconsider this policy, before they longer persevere in it? Some, indeed, have never pursued it. Let infidelity be attacked in high places and in low. But let us not be so careless about the mode of warfare, as to do, unawares, the very work of an adversary.

Another Missionary Impulse.—The impulse so recently given to the missionary cause in London, at Rowland Hill's chapel, was succeeded, it seems, by a similar movement among the baptist brethren. Much good feeling prevailed at the anniversary of their missionary society, and the sum of $3000 was subscribed on the occasion. The Baptists, comparatively speaking, we believe, are neither numerous nor wealthy in that country; and the raising of such a sum, on a single occasion, must have required something more than a little loose change, that could be spared without inconvenience.

Tracts—Testimony of a Missionary.—The following appears in the Boston Recorder as an extract of a letter from one of the domestic missionaries of Massachusetts:—

"I cannot conclude, without expressing our great obligations to the Tract Society, and the high value we attach to its publications. Having distributed about 40,000 pages the past year, and witnessed their reception and effects, I can heartily concur in the encomiums so frequently bestowed on them. They are a glorious invention; and their composition should engage the best hours, and the best hands in our country."

Late coming to Church.—Our correspondents, it seems, are not the only individuals who are disturbed by this unseasonable practice. Nor are American journalists the only editors whose voice is heard in remonstrance. The *English* Leicester Chronicle, for example, contains the following singular anecdote:—

"At a dissenting place of worship in Leicester, on Sunday week, an individual happening to be behind time, the minister, who had been before disturbed by persons coming in, told him that he was half an hour too late; but to accommodate him, he would begin his sermon again, which he accordingly did."

Astronomical Lectures.—Those who attended Mr. Wilbur's gratuitous lecture last evening, will be gratified to learn that a regular course is about to be given in this pleasing science. Mr. W.'s lectures have been favourably noticed in places where he has been; and we hope his present undertaking will be abundantly patronised. See advertisment.

Dwight's Sermons—New Series.—The London Christian Observer speaks in high terms of the first volume of this work, which issued at the same time from the American and the Edinburgh presses. The second volume is to receive a future notice. The reviewer says, that some of the sermons are such as "few clergymen have the ability to write, or few laymen the privilege to hear."

Peterborough Stage House.—This house is one of the very few in this part of the country that can properly be considered as an auxiliary to the cause of temperance. It is kept, we understand, by a gentleman whose views of the subject are up to the spirit of the times. His bar is never open on the Sabbath, and it never contains ardent spirits of any kind. Such a house ought to be well patronised. A correspondent inquires to-day, whether such a house ought not to be established in Utica.

Installed, on the 10th inst. Rev. *Robert W. Hill*, over the church and society in East-Bloomfield. Sermon from Math. xxii, 9, by Rev. M. L. R. Perrine, D. D. of the theological semiuary, Auburn. The exercises were all solemn and impressive, and gained the profound attention of a large and respectable audience.

NEW PAPERS.

"The Missionary Reporter and Education Register of the Missionary and Education Boards of the General Assembly of the Presbyterian Church of the United States:"—Published monthly by the Executive Committees of the Boards, at 50 cents a year, in advance. Philadelphia. W. F. Gidds."

We are not much in favour of multiplying productions of this kind. It seems desirable to have them few in number, that they may be enriched by a continual variety of valuable matter, presented in a condensed form. The operations of the two boards of the Assembly, however, seem to have become sufficiently extended, to require such a publication as is here announced; And the first number, so far as we have had opportunity for perusal, appears well. The object of the work is just what every one would naturally infer from the title.

The New-York Baptist Repository.—This is a weekly sheet about the size of the Baptist Register, published by Tripp and Van Valkenburgh, New-York, at $2 in advance. The character is evangelical, and the execution such as it ought to be.

The Presbyterian Preacher, of North-Carolina, is discontinued for want of patronage.

For the Western Recorder.

TEMPERANCE TAVERN.

MR. EDITOR—I have, for several months, been frequently thinking how immensely serviceable to the cause of temperance would be a temperance tavern in Utica. It would, among other benefits resulting from it, hasten the establishment of similar houses all over this part of the country.

It was to be expected that our taverns would very reluctantly yield to the temperance revolution; but they cannot hold out much longer against the resistless current of public opinion. They are so directly and so seriously in the way of the progress of temperance, that it is idle to suppose they can be passed by and left unaffected. Taverns, excepting in cities and populous villages, where groceries essentially relieve their character in this respect, are the great *manufactories* of drunkards. Whoever doubts the truth of this remark, will not continue to doubt it, after having spent a week in the bar-rooms of our ordinary country taverns.

You have in Utica a number of excellent public houses. The drunkard, who haunts the country tavern is not permitted to annoy the guests of these houses. But still, I put the question to the keepers of these excellent houses—"Are you excusable for selling ardent spirits; and how is it possible for you to continue to sell them, without encouraging the absurd and ruinous notion, that they are beneficial in cases of fatigue and exposure to inclement weather? And although men are not made drunkards in your houses; yet knowing as you do, the efficacy of your own conspicuous example on the drunkard-making taverns I have referred to, how can you refuse to make that example such, as will urge those taverns to give up that part of their business which kills the body and soul?" Let the respectable innkeepers of Utica exclude spirits from their bars, and three months will not have passed away, before the respectable innkeepers for many miles in every direction from Utica will have followed their happy example.

Do the innkeepers of Utica admit the well attested fact, that drunkenness produces more guilt in our land, than all the other vices that afflict it? Do they admit the declaration of God, that drunkards shall not inherit the kingdom of heaven? I ask each one, who receives these solemn truths, to ply himself faithfully with this question, when he sits in his house, or walks by the way, or lies down, or rises up—"Am I doing all that I can to check this awful vice, so long as I suffer the inviting poison to remain in my bar?"

Most earnestly do I hope, that at least one of your innkeepers will hasten to do himself the credit of having modified his tavern on the principle of total abstinence from ardent spirits; and he will not only do himself credit, and vastly aid the cause of temperance by this change; but I shall be greatly disappointed, if he does not find his occupation more lucrative in consequence.

X.

POLITICAL.

FOREIGN.

An arrival at New-York, from Liverpool, has brought London dates to the 31st of July; but the political news is not of much importance.

Russians & Turks.—The intelligence from the neighbourhood of Shumla is no later than was before received. But the Russians claim a victory of some importance at Pozloff, in Asia, on the 14th of June. "The enemy (says the Russian report) lost their rich camp, which was taken by storm, a large quantity of ammunition and provisions, 400 prisoners, five standards, and all their artillery. The Turks, whose force amounted to 15,000 men, lost 1200 in killed and wounded. Our loss is small. The details of this action are not known. Count Paskewitsch was still at Kars; but was preparing to attack the Seraskier himself, who, with an army of 50,000 men, is about 60 wersts (40 miles) from that fortress."

The Russians are sanguine in their expectations of being enabled to reach Adrianople before the termination of the present campaign. The advices from the frontiers of Moldavia, mention that a second army of reserve, consisting, it is said, of 40,000 men, were in full march towards the principalities of the Danube. On the other hand, accounts had been received at Belgrade from Constantinople, which state that the camp of reserve at Constantinople had received orders from the Sultan to march immediately upon Shumla. It was also understood at that date, that the Sultan would immediately take the field, at the head of the corps d'armee which had been collected at Terapia; the most active preparations, indeed, were making for his departure.

Count Capo d'Istrias, President of Greece, had issued a proclamation, convoking the national congress at Argos, on the 13th July.

A Paris paper says, "It seems that the sum of 175,000,000 of francs, which has been offered to the Spanish government for the conquest of Mexico, would be produced by a loan, to be made by the ancient possessors of that country, who have been expelled from it."

The crops in England promised an abundant harvest, should the weather prove favourable for securing them.

Latest from Portugal.—Capt. Blake, of the brig Dewsbury, 28 days from Figuiera, arrived at Halifax, states, that two officers of the Portuguese army were executed at Oporto, on the Friday preceding his sailing, by orders from Don Miguel; and that two others, doomed to the same fate, but whose execution was delayed for a few days, had been brought out to witness the dreadful ceremony. In consequence of the unsettled state of the government, business in most of the ports of Portugal was very much depressed.

Spanish Invading Expedition.—Capt. Crothers, of the schr. Spartan, arrived at Baltimore, on the 7th inst. in twelve days from Havana, reports, that a few days before he sailed, all the transports which had been engaged in conveying the Spanish troops to the Mexican coast with the exception of the Bingham, which had been driven into New-Orleans, had returned. Capt. C. conversed with the captains of the transports, many of whom were Americans, who informed him that the troops had safely disembarked upon the Mexican coast one half the number within the bar of Tampico, and the rest about six miles below the city, amounting in the whole to 3300 men. Immediately after the landing of the troops, a body of Mexican cavalry, to the number of 400, marched down to the shore with the colours of the republic flying; but upon approaching the encampment, they hoisted the Spanish flag and joined the invading forces. The Spanish commander then presented each of the soldiers with a doubloon, and paid the amount of arrears due them by the Mexican government. Capt. C. also reports, that the schr. Hound, formerly of Baltimore, had been chartered by the Spanish authorities, and was to be dispatched to New-Orleans, to transport to Tampico the crew of the vessel which had put in there. The transports now at Havana had been re-engaged to convey a further supply of troops to the coast of Mexico. A few days before the sailing of the Spartan, a vessel had arrived from Omoa, having on board a number of priests, in a most destitute and wretched situation.

The evening the Spartan sailed, while within the Moro, she was boarded by two officers from the guard-ship, who rifled the trunks of Capt. C. taking every dollar of cash therefrom, which they divided between them.

Mexico.—Letters were received at New-York, by the Burdett, from Havana, containing extracts from Vera-Cruz letters as late as July 30th. By these we learn that the Mexican government had made a negociation with several wealthy individuals of the city of Mexico, for a loan sufficient to meet the exigencies created by the Spanish invasion. This information is the more satisfactory, because much apprehension had been felt, lest the public necessities should induce the government to take possession of the convoys from Mexico to Vera-Cruz. Indeed, it had not disguised the fact that by some means or other, money must be had.—*Albany D. Adv.*

DOMESTIC.

Grand Jurors.—The court of oyer and terminer for the county of Albany commenced its session week before last. The grand jury found several bills of indictment against Mr. Becker, the present sheriff, for mal-conduct in office. A motion was made to quash the indictments, on the ground that one of the grand jurors had previously expressed an opinion respecting the guilt of the accused, in relation to the charges exhibited against him. The question was argued; and on Wednesday last, Judge Duer delivered the opinion of the court, "that the right of challenge to a grand juror was co-extensive with the right to challenge a petit juror;" which might be exercised by persons recognised to answer for offences, before the grand jury were sworn; and by prisoners not recognised, after they were indicted, by pleading in avoidance of the indictment. The indictments against Mr. Becker were therefore adjudged to be avoided, and the defendant not held to answer them.

The grand jury of the court of oyer and terminer having been in the mean time discharged, the subject was brought before the grand jury of the court of sessions, which had commenced its session on the preceding day; when the jury came into court, and one of the jurors requested to be excused from serving, on the ground that he had read certain statements in the newspapers, made by Mr. Becker, in relation to his official conduct, which, if true, were unfavourable to him; but that he had always been a friend of the sheriff, and had voted for him at the last election; and that notwithstanding all he had heard or had said, he could discharge his duty as a juror impartially in the case of Mr. Becker.

The court (Judge L'Amoreux presiding) decided that they could not in their judgment excuse the juror, as it was not their duty to discharge him from acting upon the other cases before the jury: "That it could not be law, that every person who discovered his case had been laid before the grand jury, had a right to come into court, and have as many of the jurors discharged as he could show had spoken freely of his case; and if the person concerned could not do it, the juror could not object to himself: That if the principle, that jurors must be entirely free from any bias, is to be applied in all its strictness to grand jurors, that it is to petit jurors, it is necessary the legislature establish some mode to try them, before they commence upon their duties. If their labours are to be destroyed, at any time after they have been performed, in good faith, and without objection, it is a new era in the practice of criminal proceedings, and will hereafter be the most successful mode of defence for all offenders."

The grand jury subsequently found five bills of indictment against the sheriff; for the felonious escape of a Mrs. M'Auley, a prisoner; for the negligent escape of the same person; for confining felons and debtors together; for permitting spirituous liquors to be introduced into the jail; and for improper conduct in relation to juries. The petit jury of the general sessions having been discharged, the bills were sent to the oyer and terminer, to be traversed.

Revised Statutes.—We learn that the first and second volumes of the revised statutes have been published, and the Secretary of State has commenced their distribution throughout the state. The Argus states, that the two volumes now published contain the whole of the revised statutes, with the exception of the boundaries of counties, towns, and cities, which, together with various special laws and other matters, will be comprised in a third volume, now in the press. The price of the entire work is fixed by law at $10; and those who procure the two volumes now issued, will be entitled to the third volume when it shall be published.

Genesee Canal.—A convention of delegates from the different counties interested in the construction of this canal, was held at Geneseo, Livingston co. on the 25th August. James M'Call, of Allegany, was chairman, and Charles H. Carroll, of Livingston, secretary. The convention were unanimous in the opinion that energetic measures should be taken by all the counties interested, to procure a law to authorise the survey and construction of a canal thro' the Genesee valley, to connect the Erie canal with the Allegany river. A committee was appointed to prepare and obtain signatures to a memorial for the purpose, to raise funds to defray expenses, &c.

Niagara Falls.—Matters are in train, by a company of gentlemen in Canada and in this town, for a singular and complicated exhibition at the falls, on the sixth of October, the following particulars of which have been furnished us by a gentleman concerned. There exists a fissure in the rock, at the very brink of the fall, of one hundred feet in depth, and about ten inches in width, at top. This is to be charged with powder, and the explosion is expected to disengage a mass of *ten millions of tons weight*, which will thus be hurled into the yawning abyss below! To succeed this *earthquake*, a leap from Goat Island, by Mr. Samuel Patch, has been bespoken. Mr. Patch, so famed for his daring leaps at Passaic falls, New-Jersey, and elsewhere, has been written to, and an offer made him. To lessen the chances of disappointment, however, in case this leap should not be made, the schooner Superior, which has been purchased for the purpose, will be committed to the stream, to follow the fate of her predecessor, the Michigan. As this vessel, though nearly as large as the Michigan, does not draw so much water, by several feet, there is little doubt that she will, under the direction of Capt. Weissoon, of Chippewa, who assisted in conducting her predecessor, reach the brink of the fall uninjured; in which case her descent would be most splendid and imposing.—*Buffalo Jour.*

Fever at New Orleans.—A letter received at New-York from New Orleans, dated the 14th ult. says—"The yellow fever is now raging in this city with the utmost violence. On the 7th inst. there were 62 persons interred, and there have been no less than 40 daily since then. The natives of the city have not escaped, and several of them have fallen victims. The disease is so violent, that many have died in sixty hours. Of the many Spaniards who arrived here lately from Mexico, nearly all have fallen victims."

Fatal Sickness near Washington.—A letter from Washington city, dated 1st inst. states, that the adjacent country was very sick from bilious fever. Mr. Richard B. Mason, who lived on the Virginia side of the Potomac, to avoid sickness, had moved his family to Washington, but they had brought the disease with them. Mrs. M. and two children had died, and a third child was not expected to live. Mr. Lasham, who lived in Montgomery county, seven miles from Washington, his wife and sister, all died last week within nineteen hours of each other. Dr. Kent, the late governor of Maryland, and one of his children, report says, have died of the same fever in Prince George county. The fever is said to have baffled the skill of the medical faculty, and is attributed to the incessant rains.

Distressing Providence.—During the thunder storm which passed over the town of Richmond, on the morning of the 31st August, the house of Mr. John Adams was struck by lightning, and one of his daughters, aged 13, instantly killed. Her two sisters were sleeping with her in the same bed, one aged 18, and the other 5 years. The bed was set on fire by the electric fluid, and the elder daughter so severely burnt, that she survived but five days. The younger one was not seriously injured.—*Canandaigua Repos.*

Indian Hostilities.—By the steam-boat Jubilee, arrived at New Orleans, from St. Louis, verbal intelligence had been received that the Indians had commenced hostilities against the detachment of U. States troops stationed on the route from St. Louis to Santa-Fe. The intelligence was brought to St. Louis by a traveller, who stated that in two different skirmishes five or six of our men were killed each time.

Curious Phenomenon.—While the workmen were employed in laying and soldering the iron pipes for conveying water, in Winchester, Va. a few days since, "electric shocks were produced to such a degree as to cause them to discontinue their labours during the remainder of the day. Several citizens who were standing by, got into the ditch, and tried the experiment, when the effect was the same on all." The pipes are united in the same manner as those in Philadelphia; and the Winchester Republican remarks, that "it was in driving closely the soldering lead that the shocks were produced. The sun was nearly vertical; the thermometer at 93 degrees; the ditch somewhat damp, and the pipes warm from the action of the sun upon them. The principle is no doubt that of galvanism."—*Dem. Press.*

New kind of Wheat.—Mr. Daniel French, of Milford, has shown us a sample of a crop of wheat raised by him the present year, which for whiteness, size of berry, and plumpness, far excels any grain of this species we have ever seen. It is called the white flint wheat. The seed was procured from the county of Ontario, and from a single acre of land which had been tilled forty years, the last crop having been Indian corn, he harvested and threshed *thirty four* bushels. The introduction of this seed into our county, we consider a fortunate acquisition, and recommend the farming interest to make an experiment with it for their next crop.—*Cooperstown Jour.*

Mr Poinsett.—The report of the assassination of Mr. Poinsett, in the city of Mexico, turns out to be a mere fabrication. Advices have been received from him at the department of state, dated 15th of July last, the same day the rumour of his death was circulated at Trinidad.

Memoir of Clinton.—Dr. Hosack, the author of this valuable work, has determined to furnish the post master in the principal town of every county in our state with a copy, to be freely loaned to those who may wish to peruse it. A cheap edition is to be printed for the use of schools.

The Senate.—Acting Gov. Throop has issued a proclamation, convening the Senate of this state, at the city-hall in the city of New-York, on the 22d of September inst.; at which time they are to meet as a court of errors, pursuant to their adjournment.

Canal Tolls.—The tolls on the Erie canal, up to the 1st of September, (says the New-York Statesman), are said to have fallen short $100,000 of the amount during the last year, up to the same date.

Culture of Silk.—We learn from the Boston papers, that the directors of the house of reformation and industry at South-Boston, in the continuance of their plan to make the inmates contribute as much as possible to their own support, have had a great number of white mulberry trees planted, intending to introduce the cultivation of silk. Invalids and children are competent to all the labour which will be required.—*Norwich Courier.*

Paterson Bank.—We understand, says the Paterson Intelligencer, that the directors of this institution have given satisfactory security to the Chancellor for the payment of all its notes, within one year; and that, in consequence, the appointment of receivers has been set aside, and the officers of the bank are reinvested with power to settle up its affairs themselves.

Dr. Smith, of Worcester, has discovered that splints for broken bones may be made of felt, which can be moulded to any form required, and possess a very great degree of elasticity and strength. He says, a man who has his leg broken below the knee, (a case which has heretofore required close confinement to bed for five or six weeks), may move about with the assistance of crutches immediately after the accident.

MARRIED,

At Sconodoa, on Tuesday evening last, by Rev. Mr. Woodruff, Mr. *Joseph Roby*, of the firm of Benedict & Roby, of this village, to Miss *Margaret Breese*, eldest daughter of S. Sidney Breese, Esq.

At Rome, on the 12th inst. by Rev. Mr. Gillet, Mr. *Richard Ely*, of Saybrook, Conn. to Miss *Mary C. Buck*, of Rome.

At New-Lebanon, on the 11th ult. by Rev. Mr. Churchill, Rev. *E. A. Beach*, of Stephentown, to Miss *Rhoda C Churchill*, daughter of Rev. S. Churchill, of New Lebanon.

DEATHS.

In Trenton, Oneida co. on the 8th inst. Hon. *Francis Adrian Vanderkemp*, LL. D. aged about 80.

In New-York, on the 6th inst. Rev. *Matthias Bruen*, pastor of the presbyterian church in Bleecker street, aged 35.

In Williamstown, Mass. on the 4th inst. Dr. *Asa Burbank*, aged 56.

In Skaneateles, on the 7th inst. *Lewis Smith*, Esq. late sheriff of the county of Onondaga.

In Porter, N. Y. on the 1st inst. Mrs. *Smithson*, and her infant child; and on the 2d, her husband, Mr. *Francis Smitheson*. The three were buried in one grave. They left five children. The family emigrated from Howden, near York, in Yorkshire, England, about a year or two since.

In Southington, Conn. on the 13th ult. Mr. *Rodney Curtiss*, in the 26th year of his age. Mr. Curtiss was graduated at Yale College, with the class of 1828, and in accordance with his ardent desire to spend his life, and talents, in the gospel ministry, in the cause of missions, he entered upon a course of theological studies in that institution, which he pursued with indefatigable industry, until his last sickness, which continued about a week, and terminated in a peaceful death.

In Washington, Augusta county, Alabama, on the 17th ult. Rev. *G. G. M'Whorter*, aged 67. He was formerly pastor of the large congregation at Salem, S. C. and has been instrumental in forming many churches. In addition to his regular duties, he was the standing missionary to all destitute places for 100 miles around him. In his youth he was in the army of the revolution.

NOTICE.—The season having arrived, when the ladies of the presbyterian churches of Utica are in the habit of fitting out a box of clothing for the missionary station at Mackinaw, and as the mission are now greatly in need of supplies, for the ensuing winter, it is desirable that liberal aid should be rendered towards the object, without further delay. The place of deposit is at Mr. Philip Thurber's, in LaFayette street, where the ladies will meet to sew on the Friday afternoon of each week, till the first of October, when the box will be closed and forwarded. It is hoped that the offerings on this occasion will be spontaneous, so that the labour of soliciting individual subscriptions from house to house may be saved. *Sept.* 1, 1829.

NOTICE.—An adjourned meeting of the Western Domestic Missionary Society, is to be holden on the evening of the third Wednesday (16th day) of September inst. at 6 o'clock, at the session-room of the 1st Presbyterian Church in this village, for the purpose of adopting such alterations in the plan of the Society as may be deemed expedient.

CHARLES HASTINGS, *Rec. Sec'y.*
Utica, Sept. 1, 1829.

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

ASTRONOMICAL LECTURES.

H. WILBUR tenders his acknowledgments for the attendance given at his Lecture last evening. The first Lecture of his course may be expected next Monday evening, at 7 o'clock, in Rev. Mr. Aikin's session room. For terms and tickets, inquire at the bookstores of Messrs. Wm. Williams, Hastings & Tracy, at the Sunday School Depository, and at the door.
Sept. 15, 1829. 37

SEMINARY FOR YOUNG LADIES.

THE next term, in Mr. WHITTELSEY'S Seminary for Young Ladies, will commence on Wednesday the 30th of September instant, and will continue thirteen weeks.

TERMS OF ADMISSION.

Board, $2 per week: Tuition, $6.84, for 12 weeks: Washing, 37 1-2 cents per dozen: Fuel & light, charged at cost: Tuition in preparatory department, $4 per quarter: French language, $8 per quarter: Music, including the use of the instrument, $12 per quarter.
Utica, Sept. 7, 1829. 36w3

NEW BOOKS.

HASTINGS & TRACY have just received, from E. Littell, Philadelphia, the Religious Magazine, or Spirit of the Theological Journals and Reviews; and the Journal of Foreign Medicine—elegantly half bound, with calf backs.

Also, Travels in North-America, in the years 1827 and 1828, by Capt. Basil Hall, of the royal navy.
Utica, Sept. 7, 1829.

SHEARMAN & THOMSON,

HAVE received 2000 yds. BURLAPS, 36 inches wide, a cheap article for HOP-SACKS.
Utica, Sept. 1, 1829. 35w3

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.
Utica, July 6, 1829. 27

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy give notice, that the Female Branch of the Academy was opened in said village, on the 20th of August ult. under the instruction of Mrs. ANN NICHOLAS, of Albany.

The Trustees are happy to say, that Mrs. Nicholas possesses all the talents and accomplishments necessary for an instructress, and as such they recommend her to the public.

The Male Branch of the Academy will be opened at the same place, on the 10th of September inst. under the instruction of Mr. HARVEY BLODGETT, late of Amherst College, who comes highly recommended as a man of talents and experience in instructing.

The terms of tuition in the male department, the usual charges in country academies. The female as follows:—

ENGLISH BRANCHES.

Orthography, Reading, Writing, Arithmetic, Plain Sewing, and Geography, per quarter, $3.

Geography, English Grammar, Arithmetic, Writing, and History, $4.

Geography, Grammar, Rhetoric, Arithmetic, History, Jamieson's Grammar of Logic, and Elocution, $5.

Geography, Grammar, Rhetoric, Arithmetic, History, Porter's Analysis of Elocution, Alexander's Evidences of Christianity, Paley's Moral Philosophy, Kaime's Elements of Chemistry, Brown's Philosophy of the Mind, Critical Reading of Milton's Poetical Works, Conversations on Natural Philosophy, and on Political Economy, $6.

MUSIC, including the use of the Piano, $10.

FRENCH, $5.

Writing taught by Mrs. Nicholas, on the Carstairian system.

ELIZUR MOSELEY,
WM. G. TRACY,
LEWIS BERRY,
HENRY R. STORRS,
S. NEWTON DEXTER,
THEODORE SILL,
SETH S. PECK,
AMOS CAMP,
ELON GALUSHA,
BENJAMIN S. WALCOTT,
JOHN FROST.

Whitesboro', Sept. 1, 1829. 35

WANTED,

10,000 yards Domestic FLANNEL, 4,000 yds. Family made Carpets. By SHEARMAN & THOMSON.
Utica, August 25, 1829. 34w4

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 18, 1829. 33

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.

FREDERICK MARR.
Utica, August 18, 1829. 33m3

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons. E. WOODWORTH.
Utica, August, 1829. 31

POETRY AND MUSIC.

From the Ladies' Port Folio.

THE DYING MOTHER.

BY MRS. HARRIET MUZZY.

COME nearer; let my closing eye
Yet look upon thee, ere I die!
Remove those curls of clustering hair,
And leave thy snow-white forehead bare!
How oft my lips that brow have prest:
Those curls my fingers oft have drest:
These trembling hands have oft been laid,
In fervent blessing, on thy head.

And now, my cherish'd one, I go:
Ah! who can guess a mother's woe,
Her tearful glance at coming years,
Her doubts, her agonies, her fears?
The pangs of death were light to me
All, save the pang of leaving thee!

When first thy cherub form I prest,
And cradled thee upon my breast,
I thought not of this trying hour:
But Heaven is just, and to its power
I strive to bend my rebel will,
And bid this yearning heart *be still.*

But ah, these pangs, these rending throes!
The God of mercy only knows,
How this poor struggling spirit tries
To calmly quit its earthly ties!
To break the strongest bond that e'er
Held down the suffering captive here.
Those suppliant eyes, that fond caress,
Thy winning, clinging loveliness,
Twine round each vital pulse of life,
Augmenting nature's fearful strife.

Yet, let me hush this vain despair!
I leave thee to *his* watchful care,
Who sees my heart, and knows, tho' frail,
It feels *his* promise will not fail.
Then, wilt thou, when the heavy sod
Lies on this bosom, turn to God?
Make *Him* thy refuge and thy stay,
Whose love will wipe thy tears away!

Thou wilt! I bow me to his will;
The flutt'ring pulse of life stands still:
'Tis done; the fearful struggle's o'er.
Lov'd one, we part, to meet no more
On earth; my suffering spirit flies,
To wait for thee, in yonder skies!

CHURCH MUSIC.

We lately mentioned an article in the Biblical Repertory, published at Princeton, N. J. on the original design and present state of church music. The article goes thoroughly, and as we think correctly, into the whole merits of the subject; after which it closes in the following manner:—

How evident is it, then, from all these considerations, that there should be a thorough work of reform in this portion of the services. Music has, indeed, been cultivated in many places to a considerable extent.—The countless refinements of melody and harmony, of modulation, of measure, of movement, have sometimes been sought out and cherished with great industry and zeal; and where, from *the vicinity of the theatre, professional* performers could be obtained; the charms of a powerful orchestra, of a thundering chorus, of a melting solo or duet, with every thing that is tasteful in musical execution, and descriptive or impassioned imitation, have been put into requisition for the public amusement. Many have been greatly delighted by such performances; nor do we ourselves pretend to be without susceptibility. But what has all this to do with the plain business of worshipping God? The journalists, to be sure, have often told us that this is the very thing required to give tone to the music of our worshipping assemblies.—Go then to the oratorial rehearsal. Draw back the curtain before you. See that professional performer, the victim of intemperance, staggering along into the orchestra. Listen to his song, "I know that my Redeemer liveth, and that he shall stand at the latter day." He is succeeded, perhaps, with one whose mouth has just been fouled with profaneness, or blasphemy. He gives the *professional pathos* of—"He was despised and rejected of men." Another, whose studied attitudes bespeak her, emphatically, child of earth, is seen *pathetically* imploring the angels to TAKE HER TO THEIR CARE. And now, perhaps, you will hear what purports to be the voice of a great multitude, as the voice of many waters, and as the voice of mighty thundering, saying, "Hallelujah, for the Lord God omnipotent reigneth."—Have the choir and the orchestra, then, at length, caught the true spirit of heaven?—The composer (he too, if we may credit his biographer, could swear successively in five different languages) has, by dint of genius almost unparalleled, produced a happy arrangement of the music. Do we now hear any thing like the emphasis of joyous, heavenly acclamations? No nothing like it. This and all the other *powerful* choruses must, to be sure, have the same orchestral emphasis, the strong emphasis of *alarm*, not of *joy*, or *exultation*.

Give to these men all that is due to them. Place them with the Campbells, the Scotts, and the Byrons, of our own times; but not among the schools of the prophets. Let them not aspire to the office of holy David, and Asaph, and Heman, and Jeduthan. As well might we ask the mere master of oratory, to preach to us, or lead us by dint of his mellifluous tones, in the exercise of social prayer. David, and Asaph, and their successors, addressed their inspired poetical effusions "to the chief singers." Would they have ascribed them to such characters as we have here alluded to? No; they would have driven them from their service.

Again, we say there must be a reformation. It must be begun, and carried forward perseveringly, on christian principles. Untiring zeal must be associated with intelligence and sound discretion. Christians must not rise up suddenly, and cast out the minstrels whom they have so long permitted to occupy their place. They themselves have been the chief delinquents; and if we mistake not, they have long been suffering the consequences of such delinquency. We appeal to the conscience of the spiritually-minded worshipper. Why is it that men of this character have, in late years, almost universally absented themselves from the schools of cultivation? Why have they so generally abandoned devotional singing in their families? Why, in seasons of revival, have they so often discouraged music schools, and nearly excluded singing from their meetings for social prayer? Why, too, have the clergy, the only men, who, of all others, could exert themselves to the best advantage in this cause, so generally taken the lead in this abandonment of the art? Why is it, that at the present moment the preponderating influence in favour of church music is without the pale of the visible church? The reason is obvious. Christians have for more than two centuries been sleeping over the subject, while the enemy has been busily sowing tares. The abuses now every where so preponderate, that the art is lost upon these worshippers. And were they at length to rise up by a sudden impulse, to restore the art to its required rank among the exercises of the sanctuary, it is to be feared that there would not now be found among them influence, or skill, or intelligence, sufficient to enable them to carry the object into successful execution. Christians must first become cultivators, to some extent, in their own proper persons, before they can understand the exact length and breadth of the work that lies before them. And is it not time to commence the work of preparation? Surely, the lame, the blind, the torn, and that which costs them nothing, has long enough been offered in sacrifice. God is a spirit; those who worship him must worship in spirit and in truth. He is a just God; he will not accept of robbery in the sacrifice of praise. He is a jealous God; he will not be mocked. His glory he will not give to another.

LITERARY AND SCIENTIFIC.

"Religious Magazine, or Spirit of the Foreign Theological Journals." Littell & Brothers, Philadelphia.

The character of this work is just what its title indicates, with perhaps a single exception—it has nothing to do with polemical theology or religious sectarianism. The selections are made from a multitude of foreign journals, by a committee of several denominations; and the articles in this respect will of course be much of a general character. Still they are very interesting as far as we have seen.

The price, originally six dollars per annum, is now reduced to three, and the numbers (published monthly) are somewhat reduced in size, though they still contain a good deal of matter. The following are the contents of the September number:—

St. Jerome: The Jews: Relinquished Missions—Nicobar Islands: A Mother's Lament: Erskine's Freeness of the Gospel: Guevra: Letters to Dr. Chalmers: Fry's Translation of the Book of Job: Private Improvement of the Sabbath: The Compassion of Christ: An Examination of Scripture Difficulties, &c: David and Absalom: The Family Monitor: Life of James Wodrow, A. M.: Anxiety: A Treatise concerning Enthusiasm: Chronology of the Book of Kings: Egyptian Dynasties: D'Israeli's Life and Reign of Charles I.: Serious Reflections on Time and Eternity: Beauties of Binning: Exposition of the Thirty-nine Articles.

The fact that our religious newspapers make more miscellaneous selections from this magazine than from almost any other, speaks much in praise of the work.

STATISTICS OF SUICIDE AND MADNESS.

The late M. Monthyon, says a London paper, left a considerable sum of money to be expended by the royal institute of France in premiums. Some of these premiums have for their object the encouragement of virtue, and others the promotion of knowledge. The subject lately given out for competition, was a treatise on the statistics of madness, sudden death, and suicide. A great many papers were presented, but the examiners thought only one worthy particular notice. The author of this essay was a M. Fairet. The investigations of this gentleman furnished the following results:—The number of persons afflicted with madness is one-third greater among women than among men. Men are struck with madness most frequently about the age of 30 or 31; women, about the age of 40 to 43. Women are generally most disposed to melancholy; men to suicide. Suicides are generally more common among men in the month of April; among women in the month of August. Suicides are more frequent among unmarried men; but with the women it is observed that suicide is more common among the married. Must we conclude from this that marriage is beneficial to men, while to women it brings sorrow? Suicide becomes more common among men from the age of 35 to 45; among women, from the age of 25 to 35. It is a remarkable fact, that the two sexes appear to preserve the difference of their manners and habits in the choice of the means of destruction to which they have recourse. Thus men choose cutting instruments and fire arms; women choose poison and suffocation. The most immediate causes of suicide among women are jealousy and unfortunate attachments; among men, disappointed ambition and reverses of fortune. Misery produces a pretty nearly equal number of suicides in both sexes. About half the sudden deaths are produced by apoplexy. It has been observed, that, from 1804 to 1813, there was a much greater number of apoplexies than from 1813 to 1823. Is this difference to be attributed to the moral effects produced by the political events which filled the former period? The proportion of apoplexies among men and woman, is 1,670 for men, and 627 for men.

NEW FLUIDS.

At a meeting of the Royal Society in Edinburgh, held on the 6th of April, Dr. Hope, the Vice-President, delivered to Dr. Brewster, the Keith prize, consisting of a superb salver, which had been previously adjudged to him for his discovery of two new fluids in minerals possessing remarkable physical properties. In the able address which the Vice-President delivered on this occasion, he adverted to the extensive influence of these discoveries on geological theories; and as one of these remarkable fluids expands thirty times as much as water, and is converted from the state of a liquid, to that of a vapour, by a change of temperature of only a few degrees, he pointed out its great value as a powerful mechanical agent, which, if it could be obtained in sufficient quantities, would entirely supersede the use of steam. As the heat of the mouth was in one case sufficient to burst the rock crystal which contained the fluid, and to wound the person who made the experiment, the animal heat of the human body would be the only fuel necessary to put in motion a powerful engine.

PHENOMENON.

Some months since, in the act of boring for salt water, on the land of Mr. Lemuel Stockton, situate in the county of Cumberland, (Kentucky), a vein of pure oil was struck, from which it is almost incredible what quantities of the substance issued. The discharges were by floods, at intervals of from two to five minutes, at each flow vomiting forth many barrels of pure oil. I witnessed myself, on a shaft that stood upright by the aperture in the rock from which it issued, marks of the oil twenty-five or thirty feet perpendicularly above the rock. These floods continued for three or four weeks, when they subsided to a constant stream, affording many thousands of gallons per day. This well is between a quarter and a half a mile from the bank of Cumberland river, on a small rill down which it runs into the river. It was traced as far down the Cumberland as Gallatin, in Sumner county, nearly 500 miles. For many miles it covered the whole surface of the river, and its marks are now found on the rocks on each bank. About two miles below the point at which it touched the river, it was fired by a boy, and the effect is said to have been grand beyond description. An old gentleman, who witnessed it, says he had seen several cities on fire, but that he never beheld any thing like the flames which rose from the bosom of the Cumberland, and touched the very clouds, (his own words.) The oil has a very strong scent, and was, while it issued in great quantities, smelt at the distance of five or six miles above its entrance into the river.

MISCELLANEOUS.

EXTRACT.

I have seemed to see a need of every thing God gives me, and want nothing that he denies me; there is no dispensation, though afflictive, but either in it or after it, I find I could not have done without it. Whether it be taken from me, or not given to me, sooner or later, God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways are in a sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them all. I think the Lord deals kindly with me, to make me believe for my mercies before I have them. The less reason hath to work on, the more freely faith casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out among means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me; therefore, my way is not to cast beforehand, but to work with God by the day. "Sufficient unto the day is the evil thereof." I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promises through all these overturning confusions, and seeming impossibilities.—Upon this God do I live, who is our God for ever, and will be our guide unto death. Methinks I lie becalmed in his bosom. I know prophecies are still dark, and the books are sealed, and men have all been deceived, and every cistern fails. Yet God abideth faithful; and faithful is he that hath promised, who also will do it. Many things more I might say, but enough, oh brother! Keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing. Lay up all your good in God, so as to be able to overbalance the sweetness and bitterness of all creatures.

Creature smiles stop and entice away the affections from Jesus Christ; creature frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We have need to watch and pray that we enter not into temptation. *Rev. Mr. Belcher, of New England.*

BLESSINGS OF PEACE.

Extract from the Bishop of Landaff's speech in the House of Lords, in the year 1787, on the commercial treaty with France:—

"Would to God, my Lords, that the spirit of the christian religion would exert its influence over the hearts of individuals in their public capacity, as much as we trust it does over their conduct in private life; then would revenge, avarice, and ambition, which have fattened the earth with the blood of her children, be banished from the councils of princes, and there would be no more war. The time will come, the prophet hath said it, and I believe it, the time will assuredly come, when nation, literally speaking, shall no longer lift up hand against nation. No man will rejoice, my Lords, more than I shall, to see the time when peace shall depend on an obedience to the benevolent principles of the gospel; but whilst it is simply made to depend on the selfish prospects of commercial policy, I can have no confidence in its continuance."

ANECDOTE OF CROMWELL.

When told by some of his friends, that the sacrifice of a few lives would insure him stability in his high office of Protector, "If," said he, "a single life is requisite for the purchase, I would rather relinquish it." A more honourable trait does not exist in the fertile page of history; yet the historian is disposed to consider it rather as a mark of weakness than of magnanimity.—*Pictures of War.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$125 00a127	Sole, oak tanned, lb	19a22
Pearl	127 00a —	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 62a10 00
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	13 00a13 25
Live American, lb	35a36	—— prime	7 50a8 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1, 5	25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a48
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 37a5 50	Havana, white, lb	12a14
Western (canal)	5 50a5 75	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a —	*Tallow,*	
—— western	1 04a1 13	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	51a55	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	88 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	5-8	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - - -	do	Brownville - -	do
Rochester - - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland - -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin - -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,
H. W. OSBURN.
Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 88, Genesee street. *Utica, Aug.* 4, 1829. 31

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August,* 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JBMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

DE LA MONTERAT'S
COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind;* the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14th, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.
Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5th, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult to cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged, that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity & Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.
August 25, 1829. 34

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES,* some of which are marked or one hundred, and to be sold at No. 88, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 88, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.